

Amalgamation-1935
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Arkansas.

U. S. Suit Reveals Interrace Romance

(Continental Press Service)

MEMPHIS, Tenn., May 17—An inter-racial love affair in which a wealthy white Arkansas planter lived with an 80 year old Race woman for more than 53 years as common-law companions, came to light here following public notice of a decision made at Cincinnati last Thursday. 5-18-35

Information received here was to the effect that the United States Circuit Court of Appeals at Cincinnati had affirmed a decision handed down last year in Federal court allowing Alice Keaton, the woman in the case, recovery in the sum of \$11,755 in a suit against W. Morgan Garrott, executor of the estate of the late C. B. Danforth, the well-to-do planter.

History of the matter showed that Danforth and Alice Keaton had lived together for more than 50 years and that during that time Danforth had amassed a vast fortune. Following the white man's death court and county records revealed that Garrott had sold Danforth's much prized 168 - acre farm near Riceville, Ark. to Mrs. Keaton for the sum of \$12,000. Later the woman discovered that her common-law husband had deeded the farm to her. She then sued for recovery.

**Immoral For Jew
To Marry "Aryan"**

ROSTOCK, Pomerania, Ger-
many, July 12.—(INS)—A marriage
between an "aryan" and a "non-
aryan" would be "downright im-
moral" a local court ruled today in
one of the Reich's first legal tests
on the principle. 7-13-35

The court dismissed a complaint
filed by a 40-year-old Jewish mer-
chant who wished to marry a 20-
year-old "Aryan" girl and had been
refused by a local magistrated.

**"Tandy" Johnstone Marries Wealthy
White Woman Whose Husband Sued Him
For Alienation Of Her Affections**

LONDON, Eng.—Clarence
"Tandy" Johnstone, for the past
ten years a member of the vaude-
ville team of Layton and John-
stone, recently married the comely
Mrs. Sandler, forced wife of Al-
bert Sandler, famous violinist. Mr.
Johnstone was ordered to pay 20,-
000 pounds to Mr. Sandler about
two years ago for alienating the
affections of his wife. The award
was later settled by a compromise
agreement. The Sandler are Cau-
casians.

The new Mrs. Johnstone told
London reporters, "We've been in
love for years."

BLEDSON TO BE PARTNER

She also revealed that the part-
nership between Turner Layton
and her husband had been dissolv-
ed. Said Mrs. Sandler-Johnstone:

"I shall be his domestic partner
and Jules Bledson, soon to leave
New York, will be his stage part-
ner. One will be a good combina-
tion, the other a good turn."

"I am going to help him. I shall
sit in his dressing-room behind the
stage, something like a manager."

Bledson is expected to arrive in
London shortly after Christmas
and the new partnership starts up
on New Year's Day.

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General.

New York Herald-Tribune

JUL 12 1935

Hooton Asserts Negroes May Be Only Pure Race

Anthropologist at Harvard
Finds No Proof, However,
of Half-Breed Inferiority

Calls 'Superman' Myth

Would Use Eugenics to
Try to Eradicate Unfit

Careful studies of racial and even color interbreeding during recent years have produced no evidence that children whose parents were members of widely divergent races are inferior in either vigor or vitality to the parental stocks of which they were the products, according to Dr. Earnest A. Hooton, professor of anthropology at Harvard University, writing in the current issue of "Science," released today.

Indeed, Dr. Hooton says the maladjustment which some investigators have found among hybrid populations is not the biological result of miscegenation but is caused by sociological conditions in which the half-breed children find themselves. There are strong indications, as well, that miscegenation—or the interbreeding of unlike races—increased the fecundity of the offspring and their descendants, according to Dr. Hooton.

Throwing cold water in the face of race pride, particularly as it has been developed among the Nordics, Dr. Hooton says that the majority of great human groups which have achieved racial classification "are not the results of evolution acting upon pure inbred lines, but rather the end products of outbreeding followed by intensive inbreeding and selection."

Says Negro Race May Be Purest

Remarking with the dry wit that characterizes his paper that "even the noble Nordic race is not free from the suspicion of a bar sinister upon its escutcheon," Dr. Hooton says that it seems wholly possible that the Negro race alone can claim pure racial stock.

Turning from the past to the future of the human race, Dr. Hooton gloomily remarks that "I am unaware of any marked improvement of man's evolutionary status since the end of the glacial period," while he discerns certain distinctly "regressive and degenerative trends," of which

the teeth are particularly notable. "What we must avoid," he writes, "is a progressive deterioration of mankind as a result of the reckless and copious breeding of protected inferiors. We have not the knowledge to breed supermen, but we can limit the reproduction of criminals and mental defectives."

Would "Destroy Public Enemies"
"Let us cease to delude ourselves with the belief that education, religion or other measures of social amelioration can transform base metal into gold. Public enemies must be destroyed—not reformed. We need a biological new deal which will segregate and sterilize the anti-social and the mentally unfit. Intelligent artificial selection should replace natural selection."

Observing that the physically well endowed are more likely to be mentally superior to those who are constitutionally inferior, Dr. Hooton acknowledges that one of the important effects of present-day medicine is to keep alive the weak and mentally unfit.

FORBIDS SOLDIERS WEDDING NATIVES

Longing for Romance by
Italian Troops Ended by
Decree of Mussolini.

MASSAWA, Italian Eritrea, Sept. 21.—(AP)—Some of Mussolini's home-sick fascist soldiers in Abyssinia, longing for romance, have expressed a wish to marry native women, some of whom are strikingly beautiful. But while the Italian dictator is anxious to propagate the Italian race, he is against doing it through the medium of colored natives.

He therefore has given orders to his army commanders here that in no circumstances shall an Italian soldier or officer be allowed to marry native women.

Throughout Eritrea, Italian Somaliland and Ethiopia itself, wives may be bought at from \$10 to \$100, or may be swapped for from one cow to 20 cows, depending upon the youth, beauty and physique of the girl and the pecuniary circumstances of her parents.

In some districts 20 pounds of ordinary salt, which is a precious commodity in Ethiopia because of the country's being shut off from the sea, will buy a comely slave girl as a wife. Among the Gallas marriageable girls are exchanged for from 10 to 30 goats.

In Ethiopia if a wife becomes tired of her spouse, or if he proves unfaithful, she may leave him as freely as any Russian wife leaves her husband in present-day soviet Russia. The consequence is that marriage in this African highland is a very loose bond

that is broken at will by either party. If there are children, they are usually divided between the divorced pair, or the children may even be given away to anybody who will take them.

Is The Mixing Of Color In South Africa Desirable Or Not? Yes, Says Writer In African Journal

CURSE OF STERILITY

By Socrates In The Capetown Sun
Bernard Shaw's article on the mixing of colours in South Africa under conditions unfavorable to my mind, the only satisfactory answer to the age old question, whether Coloured and White should live side by side as two separate units or merge to form one Afrikaner race.

The Europeans as a pure race cannot perpetuate their kind on Africa. Those who have occupied Africa as a pure race for close on three hundred years now, have had no natural increase worth talking about. They have not been fruitful, nor have they multiplied, nor have their schemes of attempting to fill up Africa by immigration been successful.

African conditions, or let us call them nature, have proved one too many for them. It has pronounced upon them and their descendants the irrevocable curse of sterility. And sterile they and their descendants will remain, unless they recognize the biological fact, that they can only make their kind adaptable enough to African conditions by the wise application of Nature's laws.

In the Colonies of Australia and America the European populations have increased so mightily as to overwhelm to the point of extermination the original inhabitants. The Australians Blackfellows and the American Indians. These aborigines were both inferior to the Europeans. They will in intelligence and physique emerge triumphant from the fray. Moreover, conditions in those colonies enhanced the natural increase of Europeans, unless the latter agree to merge with them to form the said of Coloured Africa. With the exception of the Bushman whose soul still survives in some of us and whose habitation is now the deserts and jungles of Africa, the other remaining Coloured races are in Africa. The European is undeveloped and increasing, despite temporary setbacks, of civilization which keep their numbers down. These are: diseases of civilisation, poverty, intemperance, the change from the natural to the artificial conditions unfavorable to the healthy living, the many oppressive laws which discriminate against the Coloured and their disadvantage by conferring the social and political privileges upon the small European population, the low value at which the lives of Coloured persons are held and many other disabilities too numerous to mention.

The same cannot, however, be said of Coloured Africa. It is clear, whether we like to believe it or not, that the Coloured man of Africa holds a decided advantage over the pure Europeans. The European is undeniably at a disadvantage so that

some measure of benefit may in the end fall to his lot?

I endorse Bernard Shaw's suggestion that the mixing of colours will be an answer to the question. I think it would solve the problem without leading to that social ostracism which is so feared by Makin and all his kind. It is a biological fact that South African conditions are as unsuited to pure Europeans as they are to thoroughbred stock. For thoroughbred stock to respond satisfactorily to conditions out here, it must be crossed with the hardy Afrikaner or any other standard breed native in Afrika. This only can produce animals which answer satisfactorily all conditions in this country. The same natural laws would apply well to the mixing of Coloured and Ethiopian. Apply these laws and let miscegenation be made legal. Miscegenation has been known in this country during the whole period of European occupation. It has certainly not proved an evil to either European or Coloured. It has been taboo in one sense, namely, that the laws of the country do not recognise it although they do not stop it.

The results are an evil: the offspring of Coloured and European are known by various misnomers such as: Bastards, Griquas, Half-castes, Half-breeds, Coloureds, Eurasians, Mulattoes. The legality of miscegenation would rightly blot out all the above despicable terms by one only suitable term of Afrikaner. The term Afrikaner would rightly obliterate that whole string of misapplied nomenclature. It would also remove that ill-feeling which unnecessarily exists between European and Coloured. It would make our women and their offspring respected in the eyes of the world. It would solve our social, political and industrial problems the working out of which depends alone on the union of European and Coloured. It would make the Afrikaner a potent force in the Council of the Nations of the world.

Opposing Anti-Marriage Laws

The Black Dispatch 9-28-35

Last Friday we sat as a witness in the State Supreme court. The attorney for the N. A. A. C. P. had qualified me as an expert on conditions existing down in the Negro area of Oklahoma City, and on kindred subjects relating to population ratios, ability to pay rent, purchase property, public improvements, attempt on the part of Negroes to establish new residential areas and other related subjects.

On cross examination an assistant city attorney, Ralph May, sought immediately to jam into the record a lot of irrelevant and immaterial interrogations unrelated to the racial zoning ordinance, the constitutionality of which was being questioned by the court.

Mr. May on his own motion elected to ask questions regarding the Jim Crow law, separate schools and the intermarriage of the two races. He wanted to get it into the record that the witness said he favored, as he put it, "Negroes eating with white people, sitting side by side with them in school and marrying them."

Of course, Mr. May wanted "yes" and "no" answers, and he was much dismayed when the referee agreed with the witness that if answers were given in such manner the witness would then have the right to give his reason for saying yes, or saying no. By this method we were able to place in the record what the city attorney desired and also information we have desired to get across to the prejudiced minds of segregationists for a quarter of a century.

But Mr. May did achieve a portion of his objective. While the Supreme court records meet the entire approval of all Negroes who helped to make them during this trial, Mr. May had the active support of one news writer, who in reporting the statements we made upon the stand, misquoted and garbled our remarks regarding intermarriage so as to effectively support Mr. May's intention.

Here is the misleading paragraph:

"In testifying for two Negro plaintiffs, Roscoe Dungee, Negro publisher, declared that the case is laying the groundwork for future consolidation of the Negro and white races through breaking down of color lines and intermarriage."

Now we did discuss our views regarding intermarriage, and at the request of Mr. May, but the above news story is not even a half-truth. We knew at the time that segregation and intermarriage were both social problems remotely related, but we saw no direct connection, and did not state there was any link between the enforcement of Oklahoma City's racial zoning ordinance and intermarriage.

We can almost repeat verbatim what we said on the witness stand regarding intermarriage, and for which we have no apology. We told Mr. May that the National Association for the Advancement of Colored People believed that under the constitution Negroes had social, political and economic rights on equality with all other citizens in this country; that the Association was specifically opposed to all laws which prevented white people and Negroes from marrying, but that the attitude of the Association was basic in the thought that anti-marriage laws denied Negro women the protection other women have.

Whenever under a form of government we fix it so that the men of a dominant race may approach the women of another race without responsibility, that is the day we fix it so the submerged women, so approached, become the

helpless prey of the men who so approach them. Anti-marriage laws throw Negro women out on the desert of American life so that white men are not responsible and assume no obligations in their contact and relationship with them.

When a white man approaches and has contact with a white woman, under certain conditions he must give that woman his name. Under certain other conditions he must give a white woman's child his name. When I say I am opposed to anti-marriage laws it is because I want the same constitutional guarantees surrounding yellow women, red women and white women, to surround black women.

Mr. May still bore in and shouted: "Well, you think it is the thing for the two races to marry, don't you?"

We thought we had sufficiently answered his question, but we patiently continued with this statement:

"I would like to perpetuate the Negro racial strain in all its purity, but I do not live in the moon; I live down here on the ground, where the records show that 10,000 Negro mulattoes are stepping each year across into the white race. These Negroes are not losing themselves in the white race because they hate their black mothers, but they are attempting to work out a problem in economics. These millions of mulattoes are indicative of the fact that Negroes are getting lighter and white folks are getting darker. Why should we try now to draw impossible lines in American life?"

"When the white man places a premium upon a white face and says that only a white face can have gainful employment; only a white face can control government; only a white face can have physical safety; only a white mentality may become educated, you should not complain when people with darker skins start out to steal your light complexions."

"You asked me if I think Negroes and white people should marry. If I were to walk to the window and tell you it is raining, that would not necessarily mean that I wanted it to rain. I would be simply stating a fact. I am here in this Supreme court to say that amalgamation between the white and Negro races is going on in America and we ought to recognize it in this discussion."

We then told Mr. May that if the white man in the southern part of the United States was really sincere in his desire for racial purity and strains, the best method to pursue would be to give the Negro an equal break with other units of American life. We pointed out that down in Brazil Negroes and whites had stayed within their racial lines for very definite reasons.

The whites in Brazil, following liberation of their slaves, endeavored to and did establish racial equality. As a result Negroes can occupy any position in the political, social and economic life of that country. We did not have to turn white down in Brazil in order to enjoy the blessings and comforts of that republic.

Since you have read what we actually said out in the Supreme court regarding anti-marriage laws, go back and read the item which we clipped from The Daily Oklahoman. We think you will find it inconsistent and misleading.

MIXED MARRIAGE OUTLAWED IN GERMANY

Germans Are Forbidden To
Marry Negroes by Recent
Hilter Order

In an order issued last week by the State Secretariat of Germany, at Berlin, Germans were forbidden to marry Negroes, Gypsies and the children of German women and French African troops who were stationed on the Rhine after the World War.

The ban was issued by Dr. Stuckart of the State Secretariat. Germans have also been forbidden to marry full-blooded Jews. Revealing the grounds on which Chancellor Hilter will permit marriages of half-Jews with quarter-Jews, or Germans of Aryan blood, Dr. Stuckart said that Jewish applicants for such marriages will be judged on their physical and spiritual qualities, how long they have lived in Germany and whether their fathers fought in the World War and took part in "German spiritual life."

If these requirements are met to the satisfaction of the Nazis, the marriage will be permitted. However, under no circumstances, will the Germans be permitted to marry Negroes.

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Georgia.

White Romeo Injected Blood into Veins to Beat Ga. Marriage Law

ATLANTA — The story of a white Romeo who had a pint of blood injected into his arm to defeat Georgia's law against intermarriage, is included in the life story of Dr. Fred Palmer, white, founder of a beauty preparation laboratory here.

Dr. Palmer, according to the story, fell in love with Miss Carolyn Simms while he was practicing medicine and operating a drug store here following his scholastic career at Harvard and Tulane Universities.

Swore Blood Was Mixed

Following the injection, he is reported to have taken oath before authorities to the effect that his blood was not that of a pure Caucasian, thus legalizing his marriage to Miss Simms.

Despite the forebodings of his family and his white friends, upon whom Dr. Palmer turned his back, his marriage is recorded as having been highly successful.

Children Educated in Paris

The couple's children were enabled to escape the disadvantages of poor educational facilities in the South by being sent to Paris for their early training and later to some of the best colleges in the world.

Dr. Palmer's business is also said to have prospered in spite of warnings that his marriage would ruin it.

Negro Pays Fine Of \$500 to Court

B. B. Persley, 615 Madison street Negro, entered pleas of guilty to a statutory charge in two cases yesterday afternoon before Judge Earl W. Butler of city court, who gave the man 12 months on the chain gang or a fine of \$500 in one case and 12 months on probation in the other. He paid the fine.

The Negro alleged to pose as a white man, on visits with two white women here. He was arrested and the charges were brought after it was learned that he was a Negro.

Jane Newton, White Wife Of Negro 'Red', Tells Courier Reporter She Must Get Job

Chicago Girl, Daughter of One of America's "First Families," Believes Effort Will Be Made to Take Her Baby From Her.

By STEPHEN BRESZKA
(Special to The Pittsburgh Courier)

CHICAGO, Jan. 3—I talked to Mrs. Jane Emery Newton Saturday afternoon.

By now, surely, you know who Jane is. For fear you don't, just this: She is a 26-year-old white girl, who traces her ancestry back to the American Revolution, an intelligent respectable young woman, who slipped back into the protecting arms of the white race." Jane does not think these people are her friends. She says they advise her to turn her back on all that she loves and holds dear. She is determined not to do so. But she knows she's got a big job ahead of her.

When I saw her Saturday afternoon, she had come to a meeting arranged in her behalf. The Newtons are penniless. They have neither home nor money. The husband is in jail, to work out a \$200 fine. Friends are now taking care of Mrs. Newton and her baby. But that cannot last long. One friend told me that he had helped her but he said: "I cannot especially afford it. I am a working man, myself. I have not much to give." Mrs. Newton knows this.

Will Try to Break Up Family

She also knows that the white man has the law and the courts. She knows that her family and its ties mean nothing in the face of the law and the courts. She anticipates that a determined effort will be made to break up her family, to keep her husband in jail and to take her baby away from her. With her husband in jail, and her without work, it is going to be easy for the authorities to charge that she is unable to take care of the child, to take it and place it in an institution.

Courier Gets Story

Knowing our white friends as I do, it occurred to me that The Courier readers might be interested to know what good, Christian white folk were going to do about this daughter and what the daughter is going to do for herself.

Jane, everybody calls her Jane, has just completed a series of articles for a local daily describing her life. Notable in what she has written is the action of those whites who have come to her and counseled with her. Here is what the civilized white Christian friends tell her: "Your husband is in jail. Forget about him. Give your little brown baby away. Then go off some place for a while until all this has quieted down and you can

Jane Must Have a Job

To save her family and her child Jane Emery Newton must have a job, almost any kind of a job that will enable a mother to take care of herself and her baby.

She scarcely knows what to do about it. She realizes that she might get a job, stay on it a while then be fired as soon as it was learned who she is.

She cannot expect money from her parents. They are victims of the depression.

On the eighth and ninth of this month, Angelo Herndon will be in this city. At that time, a banquet and public meeting are to be held, probably in Olivet Baptist Church, where it is hoped to raise some funds to help Jane Newton. But helpful as those things will be, they are not enough.

Jane Newton needs work to do. I saw poor people, quite as poor as she, quietly giving her small sums Saturday afternoon, but what she must have is a job.

White Wife Of Negro Red Dismissed After Protest

Chicago, Ill.—A city-wide protest here resulted in the dismissal of Mrs. Jane Emery Newton, white wife of Herbert Newton, Communist Party leader. The case attained prominence when the Newtons refused to move out of the apartment of a white friend when the landlord of the house ordered them to leave.

Fined \$200 and placed on probation when Judge Green declared she must be insane to marry a Negro, Mrs. Newton was subsequently examined by psychiatrists and declared "not only sane, but exceptionally brilliant." The court last week dismissed the charge, revoked the fine and lifted the probation.

SEEK TO EVICT NEGRO BECAUSE OF WHITE WIFE — ACTION PARALLELS "JANE NEWTON" CASE IN CHICAGO

NEW YORK - (CNA) Another "Herbert and Jane Newton" case popped up last week when Charles White was served with eviction notice at his apartment, 56 West 127th Street in Harlem - because his wife is white. The notice was served after the landlord secured full permission from the Harlem Relief Bureau. 3-2-35

2162 Broadway Ave. New York, N.Y.

The landlord served the notice on White demanding the payment of rent. White tendered the full rent in cash but the landlord refused to accept it, stating that White, his wife and baby were all "undesirable elements".

Led Negro and White Workers

Both White and his wife, Shirley, have been active in Harlem leading struggles against discrimination at the Home Relief Bureaus. They are members of the Young Communist League.

The case parallels that of Herbert and Jane Newton (white) in Chicago, where the court officials attempted to prove Jane Newton insane because she married a Negro. Although the officials were forced to admit that Jane Newton was "exceptionally brilliant", it developed during the trial that both were persecuted because they were leaders of militant struggles against starvation relief and race discrimination. Jane Newton was freed, but Herbert was convicted on "disorderly conduct" charges.

Chicago Girl, Daughter of One of America's Families," Believes Effort Will Be Made to Take Her Baby From Her.

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When I saw her Saturday afternoon, she had come to a meeting arranged in her behalf. The New-Englanders, they sent her to the psychiatric hospital, instead of a sanitarium, for a sanitarium is for penniless. They have neither. After being confined for several days, she was able to prove that she is in jail, to work out a \$200 fine. But she was not only sane, but brilliant. Friends are now taking care of her. Mrs. Newton and her baby. But she cannot last long. One friend

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POLICE, PRESS AND OFFICIALS ACT TO ANNUL MARRIAGE
OF WHITE GIRL AND NEGRO WORKER
Crossader News Agency
Case Bears Striking Resemblance
To Newton Frameup in Chicago

1 - 19 - 35
SIOUX CITY, IOWA - (CNA) The combined forces of the local press, police and city officials are determined to smash the lawful marriage of a white girl and a Negro worker and to railroad the husband and a witness to the ceremony to prison. The couple are Doris Chase Bonner, 18, and Hartwell G. Bonner, 22, 617 West Seventeenth Street.

New York, N.Y.
Bonner and the witness, William B. Payne, have been arrested on trumped-up charges of "contributing to the delinquency of a minor" and have been held in \$500 bail by Municipal Judge H.R. Kenaston. Juvenile "authorities" have been rushed into the case to investigate the situation to pave the way for a legal frame-up.

Press Stirs Lynch Incitement

Mrs. V. A. Chase, mother of Doris, succumbing to the pressure of both the anti-Negro press and "shocked" officials plans to secure annulment of the marriage on the grounds that her daughter is but 17 years old, a minor. Doris declares her age is over 18 - legal age.

The local white press has been trying to ship up lynch incitement against Bonner and Payne, parading false propaganda of "white superiority". Their action parallels closely that of the Hearst press in the Newton case wherein a Chicago Judge, Thomas A. Green, tried to send Jane Emery Newton (white) to the insane asylum because she married Herbert Newton, a Communist leader.

The County attorney, after a conference with the prejudiced mother of the girl stated that he would take steps to commit Doris to the Mitchville state training school for girls, the action bearing striking resemblance to the Newton case.

School Day Romance

The romance of Doris Chase and Hartwell Bonner dates back to their school days. They had gone to elementary and high school together and had become chums. Recently, when a white man had insulted her, Bonner came to her aid. Bonner came to her aid. It was then she realized that she loved him, Doris stated.

Last Tuesday, they were wed by C. A. Burke, pastor of the Mt. Zion Church with William Payne, a friend, as a witness. When the news of their marriage leaked out, the officials of the city mobilized the press, the girl's parents and juvenile investigators to frame Bonner and Payne in order to "protect the sanctity of white womanhood".

"I love him, I love him", sobbed the bride when informed of her husband's arrest.

Negro and white toilers of the city plan mass protest meetings and demonstrations to block the attempt of the city officials to interfere with the elementary rights of the individual in the personal matter of marriage. Local labor leaders point out that the city's action is designed to stem the growing unity of Negro people and white laborers for the struggle for mutual needs and rights.

Case Against Him Thrown Out



The Chicago American
HERBERT NEWTON,
Chicago Communist, and his white wife, Mrs. Jane Emery Newton, whose sensational eviction-disorderly conduct case was ended, last week, when the case against Newton was declared a non-suit in a Chicago court. Both were jailed last November, when Communist sympathizers put their furniture back in their rented quarters following a questionable eviction, allegedly tinged with prejudice due to Newton's marriage to the daughter of a white Michigan banker.

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Iowa.

Doris Chase Declares Her Love for Colored Husband

Doris Chase Declares Love For Colored Boy

Sioux City, Iowa.—“I don’t care if my own race doesn’t like it—I love him; it is my life,” exclaimed Doris Chase, 17, white, who was jailed by Mrs. Florence Chase, her mother, Wednesday for her marriage to Hartwell C. Bonner, 21, Negro. Proclaiming her love for her husband, she declared that the interracial marriage would last and that this “race prejudice is all bunk.”

Bonner and his witness, William Payne, Negro, were arrested Thursday on the charge of contributing to the delinquency of a minor, filed by the girl’s mother. Mrs. Chase, beer garden employe, who is divorced from her own husband, is frantically seeking to annul the marriage and wants Doris sent to the training school at Mitchellville.

Doris, formerly a high school senior, recently lived in the home where she was employed as a domestic. She met Bonner in November and the couple were married Monday in Payne’s home by the Rev. G. A. Burk of the Mt. Zion Baptist church. Mrs. Harold Scott and Payne were witnesses. The deputy clerk did not know that Bonner was a Negro until his witness appeared. The license fee was paid by the young white wife.

“He was wonderful to me. I hope nothing happens to him and I still love him,” was Doris’ reply to her mother, who furiously said that she would “do something desperate” if she thought it would do any good.

Amalgamation - 1935

Maryland

Annapolis Plans Fight on Issue of Intermarriage

Nordics Would Declare
Union with Filipinos a
Jail Offense.

Also American
WHITES SEEK TO HALT
MIXING WITH MALAYS

3-2-35
Ten-year Penalty Possible
if Measure Passes.

M. H. Miller
By STAFF CORRESPONDENT

ANNAPOLIS. — Residents of both races of this city plan to press the fight for a law against the marriage of Filipinos with persons other than members of their own race.

Phillip H. Miller, white (Dem.), from Anne Arundel County, recently introduced a measure in the legislature calling for prevention of interracial marriages between whites and Malays, and whites and Filipinos.

The original measure also bans other interracial unions with whites, Filipinos, and Malays, but members of the judiciary committee who considered the bill have lopped off the parts that refer to the Filipinos.

Natives of Annapolis, led by Mr. Miller and Charles Oliver, alderman from the fourth ward, want the portion that refers to Filipinos restored.

A recent importation of Filipinos to replace civilian members of the Naval Academy Staff is believed to have caused many persons to take an interest in having the part of the law that will be stricken from the bill. Members of the judiciary committee pointed out that it would be difficult to prevent such unions because they are permitted in Washington, and persons taking part in them could move to Annapolis.

Not long ago, natives of Annapolis say, the town was shock-

ed by the marriage of a Filipino and a local woman, but the shock turned to consternation when his brother married a white woman and the two couples were living together.

The proposed measure provides the following penalty:

"Any person violating the provisions of this section shall be deemed guilty of an infamous crime, and punished by imprisonment in the penitentiary for not less than eighteen months nor more than ten years; provided, however, that the provisions shall not apply to marriages existing prior to June 1, 1935."

Constitutionality Doubtful

Some question has arisen in legislative circles, however, to indicate that the constitutionality of the bill may ultimately be challenged in that it is in apparent conflict with Section 1 of Article XIV of the Constitution of the States States, which states:

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Current reports indicate that pressure in Democratic circles will cause the portions taken out of the measure to be restored. It has also been indicated that the people of Annapolis will make formal attempts in behalf of the restoration this week.

Amalgamation-1935

New Jersey.

Denial of Negro Blood May Cost Man U. S. Citizenship

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Though a resident of Plainfield for the past 30 years, Harold Ernest Dore will have to wait another 30 days before he becomes a citizen, and may not get his papers then, according to a decision by Union County Judge Lloyd Thompson in Elizabeth Thursday morning of last week.

Dore, who claims to be a distant relative of the late French artist, Gustave Dore, was believed to have hurt his own chances of obtaining citizenship by his claim that no "African or Negro blood is in my body, to the best of my knowledge and belief."

Federal authorities objected to the granting of citizenship to Dore on the ground that he is partly of Carib ancestry, and comes under the Indian ban. He claimed that his father was French and his mother of mixed Carib and white ancestry. The question paramount in the court's mind was the definition of "Carib," which was taken to mean Indian in some cases, mixed Indian and white in others, and mixed Negro and Indian in still others.

If Dore, who was born in Nevis, B. W. I., April 17, 1900, and came to this country at the age of four, is correct in his claim that no Negro blood courses through his veins, he will probably be barred from citizenship, as he must prove to the satisfaction of the court and the Federal authorities that he is predominantly white, or white and Negro, to become a citizen. The course of the current investigation into his ancestry is to determine whether his mother was pure Indian, mixed Indian and white, or mixed Indian and Negro.

Dore has lived in Plainfield for the 30 years he has been in this country, and is at present a taxicab owner. He was married in 1926 to Adeena Buelch, also a West Indian native, and they have one son, Harold Ervin Dore.

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Supreme Court Refuses To Act In Interracial Marriage Case

WASHINGTON, D. C.—Refusing to intervene in a ruling of a Virginia judge that the Negro wife of a white citizen of Virginia, although married in another state, could not collect a dower interest from his estate, the Supreme Court denied the appeal of Nancy Smith Simpson of Arverne, New York, here Monday. The appeal had been brought by Mrs. Simpson and Annie Albertine Stovall.

Mrs. Simpson contended that she had been married to the late Samuel W. Simpson, a white Virginian, who, when alive, was a prominent banker and merchant in Calverton, Virginia. Mrs. Stovall claims to be the illegitimate child of Simpson.

Mrs. Simpson was a maid in the home of Simpsons' father when young, she said, and she and Simpson fell in love. They later went to New York and were married, she asserted. Simpson went to New York to visit her frequently, she claimed, and acknowledged the younger woman as his daughter.

She asserted that their home in Arverne was bought by him and he frequently sought to have her come back to Virginia with him.

OWNER EVICTS MIXED COUPLE

Amsterdam News
New York
**Landlord Puts Man,
White Wife Out
After Protest**

White neighbors of Ignatius Lawlor, a very recent tenant at 436 East Sixteenth street, objected so strenuously to "rubbing elbows" with the Negro and his 19-year-old white bride, Gwendolyn Pollack Lawlor, that the landlord felt forced to evict them Wednesday. Police and a marshal moved them out over the vociferous protests of Communist sympathizers.

Early in May Lawlor sent his wife to deal with the landlord, Sigmund

H. Schneeweiss. They moved into the building as soon as she returned with the rent receipt, but the neighbors began to whisper. A petition that they be ousted was signed by the tenants and neighbors and sent to the landlord, and the Lawlors got an eviction notice.

Wednesday morning a marshal, three assistants and five policemen appeared outside of the Lawlors' apartment, but Mrs. Lawlor refused to let them in. The police kicked in several panels from the door until they could reach the lock. The furniture then went down the stairway, none too gently, to bake on the sidewalk in the sun until the Lawlors could find another apartment. It was later reported that the couple had found refuge with a friend of Mrs. Lawlor in East Eighteenth street.

Mother Gives Up Negro Son to Marry a Jew

NOTE:—What happens to the soul of a man or woman who is half white and half colored? Who is there to say that that man is not a white man or not a Negro? What is the soul conflict of a white mother who must give up her child, blood of her blood, flesh of her flesh, because the father is what is called a Negro?
In the letter reproduced below a friend of The Amsterdam News, a white man (or colored, whichever you choose) describes the conflict within and without the color line. He has chosen to be colored. The letter:

To the Editor of The Amsterdam News.

Dear Sir:—When I reached the age of twelve I came to the amazing conclusion that, although I looked white, I possessed Negroid features. My father dead, my mother a white woman. I had

thought I was white like she. But that I wouldn't live in America. So when I reached twelve she and I ran away and managed to get to had a long talk and she explained Charleston, S. C., where I got a job that my father had been a mulatto and saved up enough money to get and that I was half Negro.

The first thought to come to my mind was, "If I'm half Negro I must also be half white." The thought sickened me. Was I to spend my life as a white man or a colored one? Then my mother told me that, being I possessed Negroid features, she would have to leave me, as the Jewish man who was courting her would leave her if he knew she was married to a colored man and that he had given her a colored son. I argued with my mother. I asked her where would I go, what would I do? She said she would give me money every week with which I was to live with a colored family in Jackson, Mich.

When I got to Jackson I immediately went to the colored family that I was to live with. There I was treated courteously, respectfully; in fact, better than my white mother had treated me.

When I reached the age of thirteen I got into a scrape with a fellow named Shorty Marx, a white boy. We both were arrested on charges of juvenile disorderly conduct. After being held in \$50 bail each, which I couldn't furnish, I was sent back to the women's and children's detention quarters. During the night I became scared and began to cry. An enormous white woman matron, weighing about 300 pounds, told me to stop or else she would give me a beating. I couldn't stop; my heart was breaking. All of a sudden the huge matron came into my cell and whipped me with a guard's holster across my stripped back so severely that I required hospitalization.

Later this matron was arrested and tried and later found guilty of assault. When the judge sentenced her, he asked the woman why she had beat me so severely. Her reply was, "The Niggers have to be beat before they'll listen to you." In plain English, the only reason she had flogged me was because I was colored or, to be explicit, because I was a little darker than the average white person. I did receive consolation when the matron was sentenced by Judge Kohler T. Gaxmader to eighteen months' imprisonment. This occurred in Jackson (Mich.) Criminal Court in June, 1922. The records are still there and will substantiate this, should you be skeptical at what may appear to be a fantastic story.

All through my life things like this, I reasoned, would happen to me. Then I made up my mind

JOHN C. WILLIAMSON,
New York City.

Refuse To Naturalize Mexican Because Of Drop Of Indian Blood

Opinion of Federal Judge John Knight May Bring Protest From the Mexican Embassy.

BUFFALO, N. Y., Dec. 19—(ANP)

—Because they had a strain of Indian blood, Federal Judge John Knight Wednesday denied the petition of three Mexicans for citizenship. At the present time Mexico bars Negroes from citizenship and there is definite opposition to their entry into the country.

The opinion would make Indian-blooded Mexicans ineligible for admission to the United States as immigrants, and it is believed here will bring a protest from the Mexican embassy. In many parts of the country, Mexicans vie with Negroes for jobs and are often given preference.

Opposition to the court's opinion was voiced by naturalization examiner John L. Murff who pointed out the only genuine Mexican is an Indian and that about 20 per cent of the Mexicans are considered white, 60 per cent of Indian blood and the rest mixed. Before this case, Mexicans in this district had been naturalized.

WHITE STENOGRAPHER KILLED IN ALLEGED POLICE PLOT TO PUT NEGRO LOVER "ON THE SPOT"

Black Dispatch
GIRL'S FAMILY ADMITS EFFORT TO BREAK LOVE
AFFAIR OF SIX YEARS

Very Fair Race Man Acted As 'Go-Between' For Couple

CINCINNATI, Ohio, Mar. 21.—(ANP)—One of those "queer things" happened here last Wednesday night when a white girl, formerly a stenographer, was shot to death while she sat in a small automobile with her lover, and her body mysteriously returned to the home in the St. Leger Apartments where she had recently been employed as a maid.

Thursday, the Cincinnati Enquirer (white) stated:

"Miss Helen Milner, 21 years old, stenographer turned maid, was taken home dead last night by the man with whom she had passed the day.

"She had been shot through the head. Scratches on her face and arms indicated that she had been killed after a struggle.

"An examination at General Hospital by Dr. Frank M. Coppeck, Jr., coroner, indicated that the girl had been attacked."

But by Saturday the entire story was out.

Helen Milner, white, had been the sweetheart of Joe Bundy, colored, and an alleged bootlegger, for five or six years. On the morning of the day she met her death, she left her place of employment to fill a "date" with Joe. She stayed with him all day.

Between nine and ten o'clock in the evening, she sat parked in an automobile with Bundy and another colored man, George Franklin, when Patrolman Frank Lynch fired a bullet at a Negro, suspected of purloining from an automobile. The bullet, instead of striking the Negro, tore through the top of the parked coupe and entered the head of Miss Milner, one and one-half inches above the right ear. She died with her arms folded on her lap.

George Franklin, an ex-convict, is fair enough to pass for white. He had called for her at her place of employment in the morning and

returned her there after the shooting. He helped to carry her into the house, explaining that she had fainted, then left to secure a doctor. He did not return.

Relatives of the dead girl told the police that they knew the white girl had been going with Bundy for five or six years and had tried to break the affair up. Franklin stated that he acted as a go-between for Bundy because he is light enough to pass for white.

After it had been proved by ballistics tests that the police bullet killed the girl, friends of Franklin speculated on the possibility that there might not have been any Negro suspect at all. They implied that the girl's family may have notified the police that Bundy was with her and asked the police to "get the Negro." However, instead of getting the Negro, the patrolman "got" the girl.

After the public had had time to cool off from the sensational newspaper headlines to the effect that the girl had died after a struggle and that there were evidences that she had been attacked, Franklin surrendered to the police and told the entire story of the shooting:

"She was Bundy's girl for the past five or six years," he said. "She wasn't my girl. I merely acted as the go-between because I was lighter and could pass myself off for white.

"Wednesday, I made the engagement with her to meet Bundy. She was with Bundy most of the day. I met them at Bundy's home late in the day. It was still daylight. I think it was about 4 p. m. I was

supposed to take her home. When we left Bundy's home—Bundy, the girl and myself—she didn't want to go home. She stopped at a drug store and made a telephone call.

"Then we drove to the boulevard. Bundy stopped the car near Music Hall and I started to walk down towards Music Hall, where the boxing bouts were being held. I passed an automobile at the club I saw some glass lying in the street. I stopped to see what had happened. Then I heard somebody yell for the police. I got scared and ran.

"I ran back to Bundy's car and got in. As I reached the car, I heard the officer shout for me to stop. As Joe started to drive away, I heard a shot. Then I noticed blood trickle from Helen's nose. I thought for a moment that she had fainted. She didn't utter a sound. She just slumped down in the seat and blood continued to trickle from her nose. Franklin then explained how they drove around until he took the girl home while Joe waited around the corner.

The theory held by some persons is that the police knew the girl was in the car with Bundy and that when they saw Franklin get out, they seized that opportunity to take a shot at Bundy, but missed him and struck the girl. The alleged suspect was said to have been on foot, but he escaped. As soon as Bundy started the car, after the shooting, the police followed him, but apparently gave up the chase, figuring that no damage had been done, there was no charge they could place against him, and that they would await a better time to "get" him.

Amalgamation - 1935

Pennsylvania

Arrest Mixed Couple for "Walking Together"

Courier 3-9-35
Philadelphia
Arrested Race Man and White Woman "Just For Curiosity," Sleuths Confess—Quickly Released.

PHILADELPHIA, March 7—(CNA)—The municipal officials of the "City of Brotherly Love," frowned upon the fraternizing of Negro and white workers. Last week, when Emanuel Wright and Marjorie Hunt (white) were walking together on the street, they were picked up by the police.

The two workers, members of the Unemployment Council, were taken to the police station and grilled for over an hour. When they demanded to know why they were arrested, the detectives replied, "Just for curiosity."

"Do you think Negroes are human beings?" a detective shouted at Miss Hunt.

"Of course, Negroes are human beings," she answered.

Day Takes Philly
Apr American
Bride; Brother and
4-6-35
Sister also Wed
Baltimore.

PHILADELPHIA. — A marriage license for a white groom featured the week's unions here.

The white groom was Guss Machrides, 29, 5535 Ludlow Street, who secured a license to wed Miss Edith Hoffler, 20, 7308 Laybrook Street. Machrides is a chef.

When officials asked his father as to his wishes in the matter of his son's marrying Miss Hoffler, the elder Machrides stated that this was a matter for them, not him, to decide.

A brother and sister took part in a double wedding. They were Joseph W. Sheaf, 18, and Miss Estella Sheaf, 15, 5941 Spring Street. Miss Sheaf was married to Harold Cooper, 18, 449 Dearborn Street; and Joseph took as his bride Miss Genevieve Broadnax, 16, 121 N. 58th Street.

Journal and guide
Question Of Amalgamation
Norfolk, Va.
Of Races Upsets Calm Of
7-20-35
Interracial Forum Group

**White Speaker Would
Exclude Negro In
Racial Merger**

By GORDON B. HANCOCK

RICHMOND, Va.—Through the instrumentality of L. R. Reynolds, director of the Virginia Interracial Commission, the Institute of Public Affairs held at the University of Virginia made a notable departure last week when it provided for an interracial forum. This forum, which came on the concluding day of the institute, was well attended by both white and Negro representatives from widely dispersed areas throughout the state.

Those present enthusiastically petitioned the officials of the institute to make permanent the interracial feature. Dr. Charles G. Maphis, director of the institute, and Mr. Reynolds merited the genuine gratitude of the delegates present for the day of free and full discussion on interracial matters.

The Rev. Don Frank Fenn of the Church of Saint Michael and All Angels, Baltimore, made the opening address. He carefully surveyed the field of race relations and set forth the church's duty in the premise.

The speaker held that the church could solve the problem of the foreigner by receiving him into its fellowship and by absorbing him biologically, and this program was also advocated for the widely dispersed Indians.

With the Negro, however, the speaker declared that the same methods could not be applied for "amalgamation of the Negro can not solve the problem." The injection of the question of amalgamation proved to be the diverting point of the conference and thereafter almost all of the discussion revolved around the inference drawn and flatly asserted by the distinguished Baltimore clergyman.

Quite naturally, the Negroes resented in no feeble way the raising of the question of amalgamation

for the sake of getting them told that "amalgamation of the Negro was impossible." Some Negroes called the statement unfortunate, others held it to be a needless reflection on the Negro, and still others felt that it was uncalled for.

Various Reactions

It was unanimously agreed among the Negroes present that to raise the amalgamation issue, when the Negro needed most of all an opportunity to earn bread by honest toil, was "muddying the interracial waters" and would do more harm than good. To forever tie up the Negro's urgent appeal for the rights of citizenship with the very remote matter of amalgamation resembles a subterfuge for perpetually denying the Negro a right to life, liberty, and pursuit of happiness.

The opinion prevailed that in the future it would be better for the cause of race relations if the topic of amalgamation were omitted from the addresses in that it engenders such currents of emotional restrictions that weighty consideration for more important matters becomes impossible.

Brutal frankness characterized the discussions, but the feeling of mutual interest was dominant throughout. Dr. J. H. Blackwell, chairman of the State Interracial Commission, contended that such challenging suggestions as the speaker brought forth, showing the white man's obligations to his Negro brother, might have to better advantage been delivered before an all-white audience rather than a mixed one.

Most of the Negroes present felt otherwise. The departure on the part of the institute was more than worthwhile and has great possibilities for the future.

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Washington.
6

Efforts Being Made To Identify All Racial Groups

Register
LABEL NEGROES

3-9-35

Seattle, Wash., (W. S.) Mar. 8

The State of Washington, last week, attempted to decide the question of whether there is such a thing as racial integrity and whether it should be preserved. A bill introduced by Representative Dorian Todd of King County, purporting to regulate marriages and prohibit intermarriage was referred to the Committee on Public Morals, where it now rests.

The text of the bill provides:

(1) That the term "white" shall mean include all persons of the European or white race, sometimes referred to as the Caucasian race; and all other persons whose ancestral lineage can be traced to inhabitants of any country which had a political existence or racial distinction as a self-governing state prior to 1800 excepting those of eastern and southeastern Europe embracing the Balkan peninsula or states, and Russia as now delineated; with no subsequent intermixture with any of the inhibited races hereinafter mentioned in this section and including the third degree.

That the term "Negro" shall mean and include the Ethiopian or any intermixture thereof with any of the inhibited races; or within and including the third degree with any "white person" or person as herein defined without any intermixture with Negro blood.

(2) All marriages of white persons hereafter performed or solemnized in the state of Washington with Negroes, Mongolians, or Oceanics as herein defined are illegal and void.

(3) That all persons about to be joined in marriage must obtain a license therefor from the county auditor of the county in which the marriage is to be solemnized which license must show among other things, whether white, Mongolian, or Negro.

(4) No license shall be issued authorizing the marriage of a white person with a Negro, Mongolian, or Oceanic as herein defined.

Other bills of a similar nature

have been presented in Washington and defeated. During the period of 1925-1930, efforts to pass marriage laws forbidding Negroes to marry white persons failed in Connecticut, Illinois, Iowa, Massachusetts, Maine, New Jersey, Ohio, Pennsylvania, Rhode Island, Wisconsin and the District of Columbia.